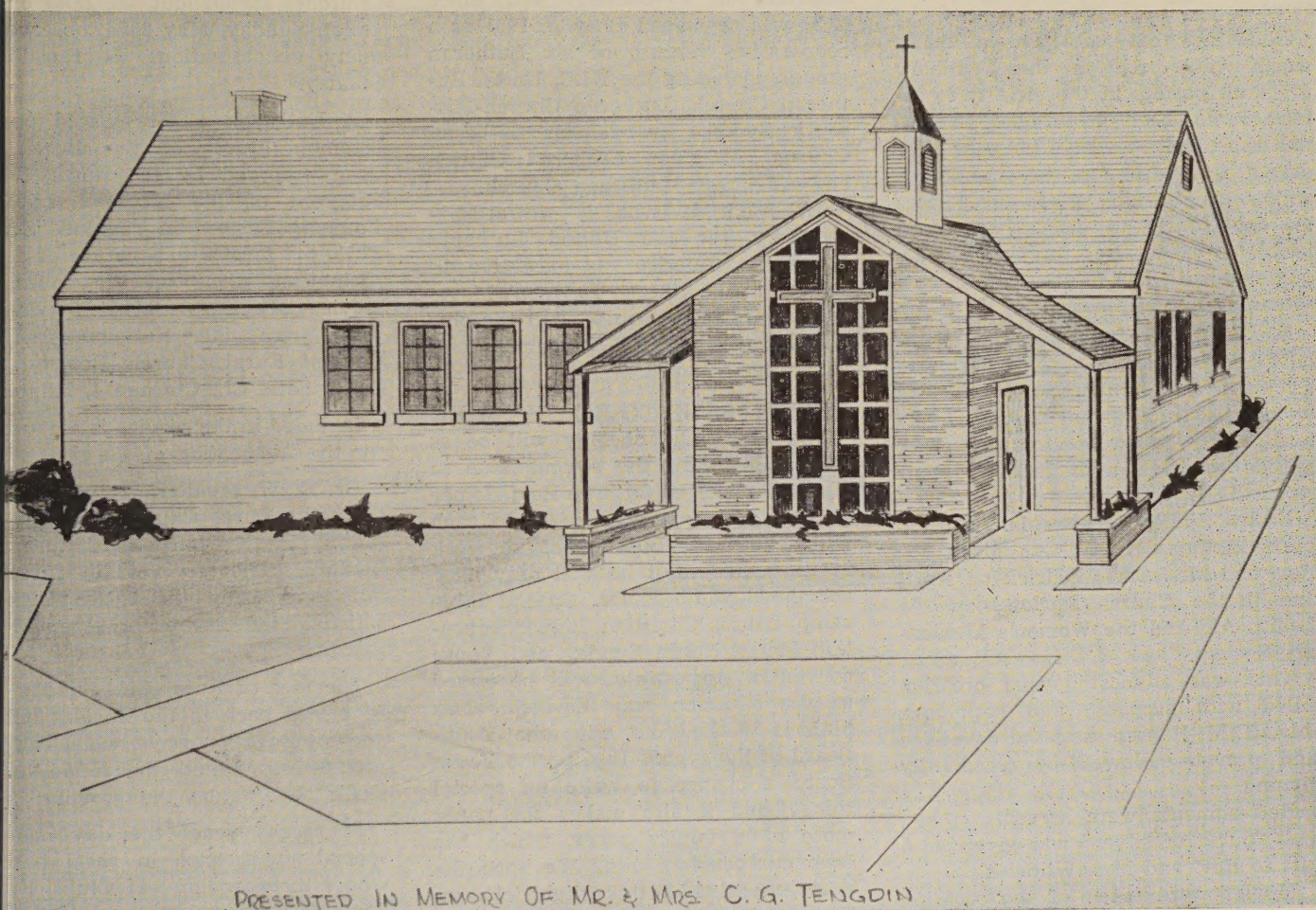


# The ANSGAR LUTHERAN

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**First Unit of St. Ansgar's Ev. Lutheran Church**  
**Kankakee, Illinois**

The congregation broke ground February 28. Its financial drive has been successful. It is estimated that the building can be financed without much debt for the congregation. The designer is T. P. Collins, who has the work in memory of Mr. and Mrs. C. Tengdin, his grandparents who attended the church. The Ladies' Aid has money for a new organ. So all in all the congregation is on the march to the glory of God. The Rev. Mr. Bertelsen is pastor of the congregation.



# News and Notes

## TRINITY SEMINARY CONVOCATION

The annual Convocation at Trinity Seminary will this year be held on Tuesday, April 27th and Wednesday, the 28th. It will begin at 9:50 a.m. each day. As earlier announced Professor Jaroslav Pelikan will deliver three lectures on "Studies in the Doctrine of the Holy Spirit." The second speaker will be Pastor K. M. Mathiesen, our Home Missions executive secretary, who will present two lectures. His topics will be "Home Mission Policies and Practices," and "The Church Serving the Community." The lectures will be followed by discussions.

Believing that we have a really worth-while program the Seminary urges all pastors in the vicinity to attend. It has been encouraging to note that some pastors year after year have driven long distances to attend this annual event which offers our pastors an opportunity to discuss important problems and also to become acquainted with our future pastors, now attending our seminary.

We would like to see church council members encourage their pastor to attend the Convocation. And we would also recommend that our pastors invite fellow pastors of other synods to drive with them to Blair April 27-28.

**Castro Valley, California.** A Surprise Birthday Party was given for Rev. and Mrs. Carl Wildrick on April 2nd in the Church Parlors, by the Ladies Aid and the Women's Missionary Society.

This was a most joyous occasion filled with suspense and happiness. Rev. H. M. Hansen gave the devotions and prayer—followed by community singing.

Refreshments were served.

A "purse of silver" was given as a gift to Rev. and Mrs. Wildrick.

Movies were taken of the occasion by Mr. M. Mallory, to be added to our Church History Film.

## ELC's Bob Lee Named to Head Lutheran Church Productions

Lutheran Church Productions, Inc., has named as its full-time executive secretary Robert E. A. Lee of Minneapolis, now assistant public relations director of the Evangelical Lutheran Church.

According to an announcement here by Dr. Paul C. Empie, executive director of the National Lutheran Council and chairman of the board of directors of Lutheran Church Productions, Mr. Lee will direct the activities of the agency which sponsored the Louis de Rochemont Associates' production of the film, "Martin Luther," rated as one of the best motion pictures of 1953.

Mr. Lee will assume his new post July 1, succeeding Henry Endress of New York, who has been executive secretary on a voluntary basis since LCP was organized early in 1951 as a cooperative venture of six Lutheran groups, including the NLC, United Lutheran Church, Lutheran Church-Missouri Synod, Evangelical Lutheran Church, American Lutheran Church and Augustana Lutheran Church.

Mr. Endress, who is stewardship secretary for the United Lutheran Church in America and executive director of its Lutheran Laymen's Movement for Stewardship, will become chairman of the LCP administrative committee.

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## YOUTH ISSUE TO BE CHANGED

The first issue of May will be as usual. Beginning the second issue in May the youth editor, The Rev. Homer Larsen, will have two pages in each issue about the Luther League work in the synod. But he will only have occasional youth issues. Special Bible camp issues, Christian higher education issues, Youth Sunday and Youth convention issues, etc., will be issued as the situation may develop. This plan is worked out with the Youth Board of the synod. It gives the Youth Board a chance to write on special things, and it also makes the paper more of a family paper, which has been our constant aim. We hope the readers will like this slight change. We also hope parents will pay attention to the two pages of youth material and call the attention of their young people to these two pages in each issue.

## Theological Students Accept Calls.

The senior students at Trinity Theol. Seminary, Blair, Nebraska, who ex-

vention at Audubon, Iowa, in have accepted calls as follows: L. Andersen to Pewaukee, Wis.; V. Andersen to Hampton, Nebr.; R. Hansen to Brooklyn, Wis.; Robert K. to Pass Lake, Ont., Canada; Hille Rasmussen to Ferndale, Calif.; Hansen to Underwood, Iowa.

**To News Correspondents.** In a number of congregations you have new members received during Easter season. May we hear from before the news gets too old?

## RURAL LIFE SUNDAY

Special prayers invoking the blessing of Almighty God on the fields and flocks will be spoken in Lutheran Churches throughout the land on Ration Sunday, May 23rd, observed by many denominations as Rural Life Sunday.

A Lutheran service based on common liturgy of the church, been prepared by the Rural Church Program of the National Lutheran Council. Printed in regular "Sun Bulletin" form with a picture of a sunrise scene on the cover, service is available at \$1.75 per hundred from the National Lutheran Council Rural Church Program, So. LaSalle St., Chicago 4, Illinois.

Included in the service is a ceremony for the "dedication of the seed."

Dr. E. W. Mueller, secretary of Council's Rural Church Program, explains that the purpose of Rural Life Sunday is not to worship rural life but to worship the CREATOR who satisfies the desire of every living thing.

The idea of Rural Life Sunday may be traced back to the ancient observance of Rogation Days, when religious processions visited the fields to ask God's blessing on the growing crops.

In recent years the day has had special significance in rural parishes where members of 4-H Clubs, Future Farmers of America, or adult farm organizations attend divine worship services in a group. The observance is not confined to the country churches, however. Many churches in American great cities also take part, joining supplications for the fruits of the earth and for the spiritual health of the countryside.

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THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr. Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. Homer Larsen, 1004 Locust St., Atlantic, Iowa. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year for the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1927, at Post Office at Blair, Nebr., under Act of March 3, 1879.  
Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council  
REV. JOHN M. JENSEN, Editor  
321 E. 8th Street  
Spencer, Iowa



# Editorials and Comments

## MAY IS IMPORTANT

Many of our congregations receive their Lutheran World Action Offering during the month of May. This is an important offering. For in the gift we place in the envelope we share with over 4,000,000 Lutherans in the United States and Canada in a worldwide mission.

Fredrik A. Schiotz writes, page 8, about some of this work. This is a most needed and blessed work.

However, the work of Lutheran World Action is so varied that it is difficult to describe it in a few words. Offices are maintained in Europe, where much help is given to the refugees who come from behind the "iron curtain." The Lutheran church also tries to save our boys in the armed forces. And then there is cooperation in the field of home missions. Perhaps the most important work of the National Lutheran Council is that among the Lutheran students attending state colleges and universities.

Please read the article, page 9, The Troubles I've Seen by Henriette Lund. Then you will want to have your share in the Lutheran World Action, when your congregation asks for that offering.

May 16th is Lutheran World Action Sunday.

## WOMEN AND CHANGE

The American Lutheran magazine had an editorial recently on Women and Change. We want to share it with the readers:

Members of the family who must go outside the home today are much more subject to the requirements of change than the busy housewife caring for her husband and children. That is surely one reason why women are more conservative than men. They do tend to change more than men. This is particularly true in their social, political and church organizations.

So tenacious are many women in holding on to old ways that churches frequently find it necessary to change at least two, and sometimes three, women's organizations so that the older women in the church, who do not want to make any change in their methods of organization can have their own system and will not be disturbed by new ideas and new methods of younger women. In some ways it is unfortunate that age itself does not separate the young from the old. Some of the older women with views sympathetic to their younger sisters find themselves in a quandary about joining any new organization in the church. Measured by years they do not belong with the younger group. By viewpoint they do not belong with the older group. About one-tenth of those who are young in both age and viewpoint today will be old in both age and viewpoint twenty years from now. About one-tenth will always be

young in viewpoint regardless of age in years. (Confidentially, men are not much different.)

In another article appears an item about an operations study committee set up by a congregational church council. It is possible that some of the women's organizations in the church might like to appoint a similar committee.

All we know is that the operations study of the church council would never dream of tangling with these Ladies' Societies.

## THE PROTESTANTS AND THE ROMAN CATHOLICS

The Christian Century writes, April 7, about The Widening Gulf between the Protestants and the Roman Catholics. Those who saw the Martin Luther film will recall the abuses of the church at that time. But only a few of these abuses have been corrected, and the Roman church has added other unscriptural errors to its teaching.

In 1854 the dogma of the Immaculate Conception of Mary was proclaimed. Then in 1870 a new dogma was added to the doctrines of the Roman church, it was the dogma of Papal Infallibility in 1870.

Then in 1950 the dogma of the Bodily Assumption of the Virgin was proclaimed.

The Roman church becomes more and more a cult of the Virgin Mary. It bases its doctrines not on Scripture alone, but on pious beliefs and legends.

This year is Marian year dedicated to the veneration of Mary.

Now here is something more to be added to Mary. The Very Rev. John A. Flynn, president of St. John's University, addressed a special convocation of his faculty in celebration of the Marian year. In his address he predicted that within the next century three more Marian dogmas would be established by the papal authority infallible in matters of faith.

We quote from Chr. Century: "To her present demand that Christians must accept the belief that Mary was supernaturally conceived, lived as a perpetual virgin and without original or other sin, and at death was protected from mortal dissolution by the elevation of her body to heaven, the Roman church will add demands, Dr. Flynn foresees, for belief in Mary as Co-Redemptrix of the human race; as Mediatrix of all graces; and as Queen participating with her son in the power of ruling the world. All this within another hundred years!"

What a difference it is to believe in a Savior from sin, a risen Christ, instead of the sentimental devotion to the Marian cult is.



## "Fruitful Knowledge of Our Lord, Jesus Christ"

By Henry M. Hansen

In 2 Peter 1:3-11 St. Peter gives a most wonderful account of how God by His divine power in the Gospel gives us all that pertains to life and godliness through the knowledge of Him who called us by His own glory and virtue to a wonderful fruitful Christian life. Then the Apostle concludes that if we enter into this life we will not be "unfruitful in the knowledge of our Lord Jesus Christ."

When considering this text, I have often wondered how people who read the Bible can be so blind that they fail altogether to appreciate the basis upon which true and fruitful knowledge of Jesus Christ must rest. It is with a heart of concern for such who fail to know Christ as He is presented in the Gospels that I feel constrained to send in a consideration to The Ansgar Lutheran to the many who lack a true knowledge of Jesus Christ.

St. Peter sees in Jesus the divine incarnate Son of God who by the divine power of His God-nature in the flesh has provided an effective ministry that enables us sinners to receive Him and become partakers of His divine nature so we can overcome the power of sin and live a godly and virtuous life. We must draw upon the resources of God's grace in Christ Jesus to come to a living knowledge and experience of Christ as our Redeemer or we will remain in darkness without God and hope.

It stands to reason it is not enough to know the historical facts of Christ's life, death and resurrection. When we think of Christ's life and ministry we must come to know Him in such a way that we experience His power unto salvation, sanctification and the sure eternal hope of glory. Christian faith is living truth in experience of Christ's transforming grace. If we lack knowledge of Christ in this way we are blind and ignorant, or at best, "unfruitful in the knowledge of our Lord, Jesus Christ."

There are those who swing from a historical faith to a purely subjective consideration of Christ and His sufferings. They think of Him as a martyr for the cause of upholding certain ideals and principles. That would level the Gospel to a presentation of a human Christ and the presentation of a human religious approach to God. That approach is more dangerous than a historical faith that regards Christ as the divine Son of God and will also most certainly result in unfruitful knowledge of Jesus Christ, as Lord.

St. Paul said, "We preach not ourselves (our own ideas and considerations) but Christ crucified the hope of glory." If we could not proclaim a complete redemption of God in Christ Jesus, we would have nothing to offer but meaningless impressions that would not hold in the whelming flood of temptations, trials, and sorrows. We need a redemption we can depend upon where all human experiences fail. We need the knowledge of Christ as a power unto salvation.

Once a person who had come under the mischief of a modernist who denied the power of the Gospel said, "It is time we got rid of hearing so much of the Cross of Christ; there should be preached to the world a humanitarian Christ, the Christ that occupies the Gospel." This man had no real knowledge of the Gospel. He made a very superficial consideration of the message of Cross.

The most part of the story of Jesus is occupied with His passion. The center of gravity in the Gospel is on the Cross and not upon the humanitarian Christ. If we remove faith from the center of the Gospel, thus deeming Cross, we have lost the message of the Gospel and the Church is doomed to failure and death.

When we preach Christ, we do not preach impressions of the Cross, nor a humanitarian Christ in "lofty words of men's wisdom" or we would be dismissing the substance of the Gospel of our crucified and risen Lord, Jesus Christ, and we would be thrown back upon man's weakness and human fancies that can never save us sinners. We need to see Christ as our sin-bearer who bore our sins in His body on the Cross to make expiation for our sins that we might be delivered from the power and dominion of sin.

We need a true knowledge of Christ affecting our relationship with God wherein we become reconciled to Him. A true ambassador of Christ will take the position of St. Paul when he said, "So we are ambassadors for Christ, God making His appeal through us. We beseech you on behalf of Christ, be reconciled to God. For our sake He made Him sin who knew no sin, that in Him we might become the righteousness of God." 2 Cor. 5:20,21.

There are two words which cannot be overlooked in the Gospel ministry. They are: atonement and reconciliation. Atonement is an O.T. word that conveys the thought of covering sin from God's sight. We cannot hoodwink God and cover sin by human device. "He who covers his sin shall not prosper." But God provides redemption in Christ whereby He can be just in covering sin, because Jesus as the Sinless One bore our sin and broke the power of sin for us. We should be able to see that there can be no reconciliation with God unless we accept Him who has made an atonement for our sins. Christ's work of reconciling us to God rests on His atonement and what He has done in breaking the power of sin (our sin) which He bore on the Cross. Jesus broke the power of sin on the Cross, but we must receive Him as our Redeemer that He may break the power of cancelled sin in us.

If we live in sin, we most assuredly are not reconciled to God. St. Paul asks, "How can we who died to sin any longer live therein?" He answers, "Do you not know that all of us who have been baptized into Christ"

(Continued on page 6)



# CHURCH NEWS FROM HERE AND THERE

## ran Converts Gain Catholics by 4-1

York, April—The United Lutheran Church in America has gained times as many Roman Catholics members of its congregations in the United States and Canada as it has lost to Roman Catholic churches through conversion, results of a sexen-survey of ULCA congregations released today.

Calculations of gains and losses in 1952 of 4,253 member congregations of the United Lutheran Church during 1952 were submitted to the ULCA Executive Board by Dr. F. Eppling Reitz, secretary of the church. A number of pastors—87.6 per cent—participated in the survey, "Manual Life of the Congregation."

Of those respondents 1,017 reported that in 1952 they had received into membership one or more Roman Catholics for a total of 2,902, an average of almost 8 per 100 answering congregations," Dr. Reinartz said, "while 1,017 reported no such accessions."

One or more members were lost to the Roman Catholic Church by only 752 congregations for a total of 752, or about 2 losses per 100 answering congregations. And 3,268 congregations reported they had suffered no such losses, the church secretary said.

In another bracket of questions 3,396 congregations showed that United Lutheran churches had solemnized 2,195 marriages in 1952, which the bride (850) or the bridegroom (1,345) was a Roman Catholic. In Catholic priests performed on 1,222 marriages involving 859 brides and 1,663 bridegrooms in the same 3,396 congregations, according to the survey.

## tures in 1,077 Languages

One part of the Bible has been translated into 1,077 languages and dialects as of December 31, 1953 according to a statement issued by the American Bible Society.

Languages in which the whole Bible has been published 200  
Languages in which a complete testament has been published 257  
Languages in which at least a gospel or other whole book has been published 620

al languages in which some part of the Bible has been published 1,077  
The whole Bible was published for the first time in Luo and Nupe, Lang-

uages of Africa and in Karo Batak, spoken in Sumatra.

Complete New Testaments were published for the first time in Roviana, spoken in the Solomon Islands; Meru, spoken in Kenya, East Africa and Simalungun Batak, spoken in Sumatra.

The American Bible Society added five new languages to the list in which it has published the Scriptures, three of which are spoken in Africa: Bano'o in the Cameroons; Gbeapo and Tchien, both spoken in Liberia and two Mexican dialects, Mazahua and Tlapaneco.

There are some 90 languages in which short passages or collections of passages have been published, but in which no complete book of the Bible has appeared.

## Williams College Backs Religion Professor

Williamstown, Mass.—The faculty and student body of Williams College here rallied to the support of the Rev. John A. Hutchison, Cluett professor of religion, who testified recently before a House Un-American Activities Subcommittee.

Prof. Hutchison denied he had ever been a Communist or held Marxist beliefs.

He was questioned about his one-time membership in the League Against War and Fascism and a report the subcommittee said it had received from a former Communist that Prof. Hutchison once had identified himself in Baltimore as a "Communist sympathizer." Prof. Hutchison called the report "fantastic."

A hastily prepared statement of student opinion at Williams expressed "complete confidence in (Prof. Hutchison's) integrity and ability as a teacher and minister of the Christian Gospel."

"Those of the undersigned who have studied under him have, without exception, been impressed by his unswerving devotion to democratic ideals and by his vigorous opposition to Communism through the Christian faith," the statement added.

It was signed by 405 of the more than 1,000 students at Williams. The statement was circulated only among those who had attended Prof. Hutchison's classes or had heard him speak regularly at chapel.

A lengthier declaration of support was approved unanimously by the Williams faculty.

It commended the clergyman for "the courage and forthrightness which he has shown in his appearances before the House Un-American Activities Committee."

## Complain Too Many Party Members Going To Church

Belgrade—Speakers at a meeting of the Central Committee of the Yugoslav Communist Party complained that too many party members in rural districts still were going to church.

In discussion of ways to combat church-going, a party leader from Macedonia called for publication of a series of popular "scientific" booklets to win masses away from religion.

Among the 70,000 Communists purged from party rolls in the last 16 months, it was reported, were cases of "religious feeling." One person purged at Kragujevac, Serbia, it was said, even became a "religious mystic."

Ovijetin Mijatovic, a leading party official from Bosnia, urged that care be taken to distinguish between the party member who goes to church out of religious convictions and the one who attends merely because it is local custom.

He argued there was no point in forbidding party members to go to church. A member, he said must be an atheist by conviction.

Boris Zihnerl, Marxist theoretician from Slovenia, criticized some local party organizations for handing out the same punishment to a member who merely attended a family funeral at church as to members who attended church regularly.

## Public Hearing Set on Clergy Social Security

Washington, D. C.—A public hearing on the question of extending social security coverage to clergymen and members of religious orders will be held here Wednesday, April 7, by the House Ways and Means Committee.

Chairman Daniel A. Reed (R-N.Y.) said that religious groups who desire to testify should make arrangements to have representatives appear at that time or to send statements for inclusion in the hearing record.

The National Council of Churches of Christ has reserved time for a witness to testify on behalf of its principal constituent denominations.



**Pastor Niemoeller****Visiting Czechoslovakia**

Frankfurt, Germany—Pastor Martin Niemoeller, president of the Evangelical Church of Hessen and Nassau and foreign secretary of the Evangelical Church in Germany, left here for a visit to Czechoslovakia.

Dr. Niemoeller was invited by Prof. Joseph L. Hromadka, noted Czech theologian. He was scheduled to deliver addresses at meetings arranged by Czech Protestant authorities and speak at the Comenius Theological Seminary in Prague, of which Prof. Hromadka is dean.

**LUTHERAN UNION IN JAPAN**

By Lief Salomonsen

The several Lutheran missions in Japan together with the well established Japanese Church, called Japan Evangelical Lutheran Church, have since 1950 met together twice a year in the "All Lutheran Free Conference." This joint cooperative meeting is composed of two delegates from each mission and from the Japanese Church. Other visitors have also attended. As it is a free conference, its decisions are not binding on the groups without being accepted by them while meeting in their own conference. One of the activities that has been accepted by all groups concerned was the organization of a Lutheran Literature Society. This Literature Society is the only organized cooperative endeavor where all Lutheran missions and churches cooperate. It is a very valuable contribution to the Lutheran mission work in Japan, where 99 per cent of the population is illiterate and where people like to read.

The Literature Society publishes a periodical, *Fukuin Shimbun* (Gospel News), and has already published a considerable number of books and tracts.

The thought of unity among the Lutherans has been developing more and more among the missions as well as in the Lutheran Church. If this Church becomes a reality it will be nothing less than a great and important milestone in the history of the Lutheran Church. An important preparatory step in this union development took place at the last conference here in Nara, Japan, last fall.

The theme of the conference indicated that this would be a very important meeting. The theme was "Lutheran Union in Japan." There were therefore gathered together at the Nara Hotel for this meeting more for this conference than at any earlier time. Eighty-eight representatives came together from the various areas of Japan.

Representatives for five different Lutheran groups introduced the topic. They were Pastor Danker of the Missouri Synod, Pastor Hirai of the Japan Evangelical Lutheran Church, David Vikner of the Augustana Synod, Olaf Hansen of the Evangelical Lutheran Church, and Anders Hoaas of the Norwegian Lutheran Mission Association. These five represented the various differences found among the eleven groups present at the sessions. Even though we all adhere to the same confessional writings, the various differences in attitudes towards the church and special emphasis in reference to the conferences came out in the presentations. The differences were still

more evident during the discussion conducted the following day. In spite of these differences, however, there was an earnest desire for closer cooperation and a possible union. In spite of differences, we have the same Lutheran heritage and the same Lutheran faith. It is because of the differences that we each contribute something to the other and are enriched inside one and same church body.

It was strongly emphasized that if we are to be united, then we must first and foremost become a spiritual unity. An example of the need for spiritual unity was underscored in reference to the teaching of the Bible, God's Word.

The following motion was unanimously passed after a long debate with editing and re-editing: "To request the respective groups to send two representatives, each to serve on a committee that will draft and develop a common basis for one Lutheran Church in Japan divided into various synods."

The aim of the motion is toward one Lutheran Church, at the same time as there may be some room for the differences appearing within the various synods.

If the union efforts will be conducted, not in the spirit of watering down but of giving strength to the Church, then it will be the first time that many Lutheran groups go together in the formation of one Church.

This matter is of great importance to the mission work in Japan. It demands the intercessory prayers of the people on the home front.

—The Mission

## FRUITFUL KNOWLEDGE OF OUR LORD, JESUS CHRIST

(Continued from page 4)

were baptized into His death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life," Rom. 6:2-4.

There has to be a reconciliation with God in Christ which rests on His completed redemption and this involves a change of relationship of man with God in which man no longer depends upon himself in working out salvation, but he looks to Christ for cleansing and deliverance from the power of sin. This change is from alienation to communion with God in Christ in which we obtain His wonderful peace and joy and the power to walk in newness of life to the glory of God.

It is not enough to pay homage to Jesus for His sufferings and death in undying love and faithfulness to God as an inspiration to us who would be His followers. It is not enough to worship God in shadow of the Cross with such "pious thoughts." No, that is abhorrent to God

"who gave His Son to redeem us that we should be free from all iniquity, and live under Him in His Kingdom and serve Him in everlasting righteousness, innocence and blessedness."

Let us not try to "spin a yarn" of pious considerations out of the Cross—of such theories of the atonement that fail to recognize that "God was in Christ reconciling the world unto Himself, not imputing unto us our sin. Nor let us stop short of the reconciliation wrought by God in the hearts of those who in penitent faith are willing to die unto sin that we might live in newness of life in Christ. Then our knowledge of Christ will not be unfruitful, but will yield the fruit of "righteousness, peace and joy in the Holy Spirit."

Then the message of the Cross will become a living message, fruitful unto a life of holiness and service that meets the essential needs of a world lost in sin without God and without hope.

May our meditations on the Cross lead us to a fruitful knowledge of Jesus Christ, our Lord. Amen.



# Our Foreign Mission Fields

Edited by Rev. K. R. Jensen, Viborg, South Dakota

## Missionary Birthdays:

May 14th: Mrs. Paul Johnsen, 22 Sekiden Cho, Tanaka, Sakyo Ku, Kyoto, Japan.

May 26th: Miss Helen M. Jacobsen, 2713 Gillen St., Racine, Wis.



Missionary Ostrem with congregation in ruins of Parpa  
mel.



Children at Bogota day school

## VISITING BOYACA, COLOMBIA

My WORD shall not return unto me void. Is. 55:11.

Many of you are acquainted with and have followed with interest the work in Boyaca. We are happy to report that the work in the part known as the Socota field is again moving forward visibly.

It was a great joy to be able to visit that field again after several years of impossibilities, humanly speaking. The hopes and prayers of all of us have been that the work would soon arrive when services could again be conducted, and God granted that petition.

One of the believers living out there asked us in September if his daughter who is one of our day-school teachers, could go to her home area to do some visitation and perhaps have a few Bible studies. We were all very happy for this opening as we had been praying for something like that, and arrangements were made for her to go.

God blessed the efforts. People manifested interest. Members in attendance increased from that of her immediate family to many outsiders. At the Christmas program more than two hundred people attended.

In March I went there on a visit together with Mr. Perez, one of our native workers, and we are happy to report that we had a very blessed time together with the brethren. We saw how God was leading right along. On the way out we also had the joy of witnessing for Christ as we also did on the return trip.

The week we had at our disposal was filled from beginning to end. During the daytime we went from house to house having short services or devotions at each place.

We found that various had been the experiences of the Brethren during the past years. One showed us the scars on his body where the shots fired by the persecutors had hit him. He testified to the glory of God how the Lord had protected them through and in the midst of it all.

Another family testified to God's strengthening upholding power. The parents were married by the civil marriage and then by the evangelical ceremony several years ago when I performed the latter. These latter years hard efforts have been made by the priest to oblige them to be married over again in the Catholic church. But they remained faithful and recognized that God's hand had been upon them. During our visit to their area I baptized their two smaller children that had been born during the time that none of us pastors could go there. The other two children were baptized before, the older one by me and the other by Pastor Morck.

We visited the day school now functioning in Parpa where senorita Hilma, one of our consecrated native teachers directs it. She is the one whose father asked in September that she may go home to hold a few Bible studies. We thank God for her. A fine group of about twenty-five children from evangelical homes attend daily.

In the evenings we had services where large groups gathered together about the Word. The houses were not large enough for all to get in making it necessary for the rest to stand out in the corridors and yard. The people

(Continued on page 13)



## Partners in World Missions

By Dr. Fredrik A. Schiotz

Two years ago, during a question period at a Lutheran World Action rally in the Mid-West, one man rose to say that he could understand that there was need for raising LWA funds to assist during the crisis years immediately following the war. But, "Why do we have to continue to help?" Then he continued soberly, "I think some of you have gotten yourselves jobs you do not want to give up."

It is a commendably wholesome situation when people will bring such economic doubts and fears into the open. On the assumption that this man's question may well be at some time or another every man's question, let us review the work in areas for which Commission on Younger Churches and Orphaned Missions provides help, amounting last year to a budget of \$775,000.

### Africa-Tanganyika

Our assistance in Tanganyika is required as long as missionaries will be needed, for the Government has ruled that the German mission societies may not return to administer the work. Our responsibility covers three fields (two large ones and one small one) formerly administered by the Berlin, Bethel and Leipzig Mission Societies. As of January 1, 1953, there were 97,888 Christians in our congregations in these three areas. In 1952 these Christians contributed Sh. 363,448.20 (Sh. 7—\$1) for the work of the Church. In one of the areas the Church insisted on contributing to support missionaries of its own to the Sonjo tribe among whom little work had been done. 14.3% of what was contributed for the local and general work of the Church was given for this missionary activity.

No protestant mission field has so many churches and nations represented in the missionary staff as is true of our work in Tanganyika. If one computes the number of missionaries who were on the three fields as of January 1, 1953 (except for two who have come home on furlough and will not be returning), and those who went out during the year, the staff number is 53.

The church or society membership of these missionaries is distributed as follows:

#### United States:

American Lutheran Church	1
Augustana Lutheran Church	26
Evangelical Lutheran Church	6
Lutheran Free Church	1
Suomi Synod	1
United Lutheran Church	2

#### European Societies:

Bethel-German	5
Danish Lutheran	1
Finnish	6
Leipzig	3
Norwegian Lutheran	1

In 1954 the Dutch Lutheran Church will also be represented.

This wide distribution of missionaries in terms of church or society of origin would be further increased if we were to include the two areas not under CYCOM supervision. It isn't surprising that Director Ronicke of the Bethel Mission Society in Germany, who visited the field last fall, remarked: "At home we talk of the Oecumene, but here I have seen it lived out before my eyes."

1953 will go down in our Tanganyika History as a year that recorded many significant actions. The Lutheran Missions Council, in which CYCOM and five other Lutheran fields in Tanganyika cooperate, became an effective and a functioning agency, charged with the operation of the Vuga Mission Press, the Medical Assistant Training Center, the Secondary School at Arusha and the Theological Seminary. The year was also marked by the decision to provide a permanent location for the Theological Seminary at Makumira, the beginning of participation in the Government's new middle school training program, and the completion of the first year of the first Bible School to be established on any Lutheran field in Tanganyika.

### China

In December 1953 the last European missionary in China receiving support through LWA funds, came out of the interior. In this dark hour when the doors have swung shut for missionaries from the West to work in China, there is some satisfaction in the knowledge that we stood by our brethren with help as long as was possible. We continue to assist the Hildesheim Mission for Blind Women in Hongkong. A Lutheran World Federation home for missionaries is maintained to serve the four Lutheran Boards from U. S. and several European societies who have staff in Hongkong.

### Holy Land

The bitter lot of the Arab refugees continues to require much time from our staff in distributing the supplementary food and clothing collected by Lutheran World Relief. Recently, a soldier who visited the Holy Land remarked enthusiastically about the work that is being done, but asked why we do not distribute tracts and scriptures with the relief supplies. The fact that this relief work is being done in a country where most of the people are Mohammedans, limits our freedom. But there is no question but what the people know that this assistance is coming from Christians. It is not unusual that Moslem parents have asked us to admit their children to one of the several schools which we conduct on the Mount of Olives, in Jerusalem proper, in Bethlehem, in Beit Jala, and in Beit Sahur.

In 1953 the German societies, whose work we are doing in the Holy Land, began again to contribute to the work. December 1 arrangements were completed to secure foreign exchange for the indemnity fund paid by the Government of Israel for property that they took over in Israel. This will mean that the German societies



be able to rebuild some of the work which our LWA could not cover.

#### Indonesia

In this young Republic, with so much promise for the future, Mohammedans are in a preponderant majority. Feelings of nationalism run high, and sometimes there is danger that Mohammedans equate their own religion with Indonesian patriotism. In 1953 this danger broke out into an overt act where Mohammedans in one local community demanded that Christians renounce their faith. Some did, and eight who refused were shot.

In this setting, our help to the Batak Church provides more than the value of the money. It becomes the living example that though they are in a minority in Indonesia, the communion of believers is a world-wide fellowship. Last year our gifts assisted this strong, young church of 100,000 members to send several of its young men to Europe and America for advanced training, to receive preaching services of a theological professor from the United States and one from India, to receive a doctor of medicine from India, to build a Bible School for Women destroyed during the war, to build and equip a small hospital in a pioneer area, to secure from Government the return of several mission hospitals and schools, to purchase miscellaneous badly needed supplies, and to help Batak evangelists into new areas where the Gospel had not been proclaimed.

#### Guinea

In almost every mission area, where LWA funds are available, God has given us an extra dividend in the form of a new willingness among Lutherans in Europe and America to work together. In no place has this been more true than in New Guinea, where the work of Australian, German, American and Canadian Lutherans has merged and become one work in 1953. Our financial assistance helped carry work that, before the war, was supported by Germans alone. New Guinea is frontier country. Increasingly, Government is providing access to new areas which means

that the mission must push on to "possess" the land before other elements of western industrialism take over completely. Since the war, the Church has been growing rapidly; 13,402 catechumens were instructed in 1953 and about 13,000 Christians were added to the Church to bring the membership to a total of 121,437. The Church itself supports 47 ordained pastors, 22 unordained men who assist the pastors, 737 teachers, 870 evangelists and 22 trained medical practitioners. LWA funds, the board grant from the American Lutheran Church (before 1953 the American Lutheran Church had a field of its own), and gifts from Australia and Germany support 102 missionaries.

Effective Jan. 1, 1953, CYCOM transferred to the Department of World Missions of the Lutheran World Federation responsibility for administering assistance to the European societies and younger Churches in Japan, Borneo, India, Ethiopia, South Africa, and Southwest Africa. In 1954 the minimum help to Hongkong will also be administered through the Geneva office. Now that the LWF World Missions Department has gotten a full time director (May 1, 1954) additional areas may be relinquished to LWF Department of World Missions, Jan. 1, 1955.

This gradual transfer of responsibilities to Geneva, some accomplished and some imminent, should be seen for what it actually is. In a sense, it may be identified as an explication of the word consecration in relation to the extension of financial assistance. The attitudes of gratitude generated by the help given have been invested to produce a world-wide mission partnership that is vibrantly alive. In the wake of this partnership, new opportunities of fructified work are appearing on many fronts. The Church is acquiring mobility. If the interest and support of the National Lutheran Council continues unabated, even though our measure of control is diminishing, we may have every confidence that He who has begun this good work will also use our efforts to help establish it.

## "The Troubles I've Seen"

By Henriette Lund

Miss Lund, a consultant in the Division of Welfare of the National Lutheran Council, spent two months abroad early in 1954 interviewing refugees for resettlement in the U.S. She spent two years in Europe, 1948-50, as director for the Lutheran World Federation's Service to Refugees in Austria.)

Warum wuenschen Sie nach Amerika auszuwandern?"

It was in the Hilfswerk office in Speyer, Germany. I had been sent there by Lutheran World Federation to counsel with uprooted people who were looking once more toward our country for a haven of peace and safety.

Each family that came looked bewildered; some were

clearly frightened; others trembled in excitement. The news of the Refugee Relief Act of 1953 had spread to camp and city and village barracks, but there was also the knowledge of the many displaced persons whose hopes were destroyed when they were left "in the pipeline" on the closing of the DP Act. Now there was word of new immigration plans.

"Why do you want to immigrate to America?" I repeated the question in English. (My chief, Dr. Empie,



pays me the compliment of saying that my heart is as expansive as my German is limited!)

"Why? Why?" Sometimes the husband waited for his wife to speak. Sometimes her voice was choked too. Always the answer was the same, though the words in which it was framed were different. "Because we seek freedom and security." "We need the chance for our children to develop normally." "We want to be wanted." "We seek the end of our flight."

There were upwards of eight hundred refugees with whom I counselled in Northern Germany. They were Balts, Yugoslavs, Czechs and others from behind the Iron Curtain. They were new refugees also, who had fled from Eastern Germany into the West.

They were lone persons—a man or woman or youth who had become separated from the rest of the family in the escape. They were parents with two, three and five or six children and an aged grandmother and an extra aunt or two. Primarily they were people—like you and me: persons with hopes and fears and joys and disappointments; persons with professional and artistic skills and persons whose cracked, swollen hands spoke of hard labor.

There was the lone Roumanian man who put a worn snapshot on the desk and stared at it for a few moments before he spoke. "This is my son," he said slowly. "He was 14 then, when last I saw him. He is 24 years old now. He and his mother and I had just crossed the border into Austria when they were repatriated. I do not know if they are still alive. Perhaps I can establish a home in the USA and then some day they may join me." He was the man who kept standing outside the office building all day in the drizzling rain, just to say one more word: "Please!" I didn't have to ask him what he meant. He was pleading for someone in the USA to accept him.

It was the little children who tugged at my heart-strings till it hurt. They sat so submissively and expressionless through the long interviews—and looked lost in a world that has not been kind to them. They have known only makeshift homes. They have slept in the upper bunks in crowded rooms and overheard the fears and anxieties of their parents. They have not had enough of fresh milk and sunny playgrounds. They are called the outsiders—sometimes the outcasts—in school and community.

I tried to talk to them and to coax forth a smile or two. "What do you want to be when you grow up?" I asked one lad. The answer came quickly: "A butcher! Then there will be enough to eat if war comes."

If war comes! Even the children are afraid and uncertain.

It is not easy to see trouble first hand, but it is inspiring to feel the faith of men, women and young people as they bare their souls. They ask simply for the chance to be useful and safe. They believe in the kindness of people.

"Will you come to our home for a cup of tea?" asked various refugee families. It is good to share, I thought, for the gift without the giver is bare. And so I used

Sundays and evenings in visiting. In one home, which boasted two rooms instead of the usual one-room-with-kitchen-facilities unit, the parents and three children were housed in the one room, and the grandparents, a sister and brother-in-law in the other. The beds stood so close together that there was place for only a child and this the grandparents took turns in using through the long day of inactivity. In a corner was a gas burner and plate. Here were people of many interests who had known a comfortable life in Estonia before the invasion. The grandfather had once visited the USA and still lived in the memory of it. "Now I withdraw and ask only that the younger folks may have a better life over there," he said simply. He did not even want to be included in the application.

In the town of Kassel, where several hundred persons came to the Hilfswerk office to plead for American sponsors, the local worker told me about the day in 1945 when 35,000 persons were killed in twenty minutes of bombing. The recoverable bodies were stacked high in the Kassel town square, chemical poured over them, and then they were burned in the presence of the relatives. . . .

Kassel is still in ruins, and many of the dead lie under the debris. The driver spoke of his wife who has had excruciating headaches without relief since the bombing. There are many others who still suffer like he said. He had lost one child and his business and his house were destroyed. Little wonder, I thought, that the local people cannot provide adequately for the incoming "escapees and expellees" (as the refugees are now called.)

The Hilfswerk workers, by the way, are the refugee guardian angels. Their dedicated devotion, kindness and patience and their untiring energy were truly remarkable. Great tribute is due them for their service to the homeless people with whom they deal in large numbers every day.

"If we get discouraged," said Frau Moeser at the Frankfurt office, "then we think about the cross on our lovely Lutheran church. When the church was bombed and burning, the cross stayed upright and bright even after the walls of the building began to crumble. It symbolizes our faith, which must be a light to others."

I have come away from this adventure in the practice of our Lord's compassion with the conviction that each human being has a part to play in bringing peace and good will on earth. Each of us can do it if we will make an honest effort to help some other human being. It is as simple as that.

I have learned too in this contact with suffering people that, when we are obedient, God releases rich inner resources in man that help him to triumph over disaster. If this were not possible, then millions of our fellow men in Europe would have gone down to despair—and the whole world with them.

All men must be, can be brothers.

The group of eight American pastors and laymen who have just come back from Europe counselled with new

(Continued on page 13)



# BY THE FIRESIDE

## TOMORROW'S WAY

I know not if tomorrow's way  
 Be steep or rough;  
 But when his hand is guiding me,  
 That is enough.  
 And so, although the veil has hid  
 Tomorrow's way,  
 I walk with perfect faith and trust,  
 Through each today.  
 The love of God has hung a veil  
 Around tomorrow  
 That we may not its beauty see  
 Nor trouble borrow.  
 But, oh, 'tis sweeter far, to trust  
 His unseen hand,  
 And know that all the path of life,  
 His wisdom planned.

—Author Unknown.

## MARRIAGE AND RELIGION

I have read of a wedding where,  
 When the couple had been declared  
 Man and wife, bread was handed to  
 The bridegroom and a chalice of wine  
 To the bride. Bearing these offerings  
 They advanced to the sanctuary and  
 Presented them to the officiating  
 Priest. There they kneel, the man and  
 The woman. There on the altar lie the  
 Symbols of their humanity—bread, the  
 Rough serviceable product of man's  
 Mill; wine, the woman's gift, the sym-  
 bol of joy and beauty—both of them  
 Symbols of life giving and creative  
 Activity. These gifts they offer, and  
 After the gifts have been blessed, re-  
 ceive through them the heavenly food  
 The Body and Blood of Christ.

Such a process is that which under-  
 lies Christian Marriage. For such a  
 Life, human and divine, we must pre-  
 pare our people from childhood on, to  
 know love and life in Christ. And for  
 those who are prepared and travel  
 God's way, home life can indeed be a  
 prelude of heaven.

—The Bishop of Armidale.

## GOD WILL NOT CHANGE

God will not change. The restless  
 years may bring  
 Sunlight and shadow, the glories of  
 the spring,  
 And silent gloom of sunless winter  
 hours;  
 Joy mixed with grief, sharp thorns  
 With fragrant flowers.  
 Earth lights may shine awhile, and  
 Then grow dim,  
 But God is true—there is no change  
 In Him.—Author Not Known.

## FAITH, HOPE AND LOVE

In the lone places of my soul,  
 The far dim depths where none  
 can see,  
 I hear a little singing bird,  
 For Faith has come to live with me.  
 And o'er the dimness of my way,  
 The vast gray reaches of my sea,  
 There lies a trembling shaft of light,  
 For Hope has drifted in to me.

And in this wintry house of mine,  
 Where grief and gloom at home  
 would be,  
 A tender hand has lit a fire,  
 For Love has come to stay with me.

—Margaret Mathews.

## HOW TO FIND THE RIGHT WAY

"I'm God," Billy said as he walked  
 into his bedroom and switched on the  
 light. Then realizing my frown of dis-  
 approval, he added in argument,  
 "Well, I made the light just like God  
 did."

"There is only one God," I answer-  
 ed, lowering the window shades. "But  
 you can be one of God's little helpers."

My small son began to get ready for  
 bed in silence, but he wore that child's  
 look of wonderment that makes a  
 mother brace herself for forthcoming  
 questions. I sat down and waited for  
 the inevitable.

"But how do His helpers know what  
 God wants them to do?" Billy asked  
 finally.

"God speaks to them," I replied.

"But how can they hear Him?" he  
 persisted.

"Well, there is a verse in the Bible  
 that says 'Be still and know that I am  
 God,' " I tried to explain. "If you are  
 really quiet and ask God what He  
 wants you to do, He will tell you.  
 You'll be able to hear Him."

Billy finished buttoning his pyja-  
 mas, climbed up on his bed, and sat  
 motionless in a listening attitude. I,  
 too, sat quietly, wondering what to  
 say next. I didn't want to cut off his  
 questioning abruptly. How could I  
 end this discussion to his satisfaction?

But Billy broke the silence. "I  
 know what God wants me to do." A  
 pleased expression spread over his  
 face.

"Do you?"

"Yes. He said, 'Go to bed, Billy. It's  
 time for My helpers to be asleep.' "

As we bowed our heads, my smile  
 could no longer be suppressed. And  
 as I listened to my son's prayers, an-  
 other voice seemed to say, "Don't  
 worry about giving the right answers.  
 Just leave it to Me."—Ernestine Daum

A teacher was relating to a group  
 of young Africans the story of King  
 Herod's promise to give Salome any-  
 thing she asked, up to half of his king-  
 dom, and how grieved was the king  
 when the damsel asked for the head  
 of her mother's enemy, John the Bap-  
 tist.

"What would you have said to the  
 request had you been in the king's  
 place?" the teacher asked.

Without hesitation came a pupil's  
 answer:

"I would have said that the Bap-  
 tist's head belonged to the half of the  
 kingdom I did not promise."

The customer settled himself and  
 let the barber put the towel around  
 him.

Customer: "Before we start, I know  
 the weather's awful, I don't care who  
 wins the next big fight, and I don't  
 bet on the horse races. I know I'm  
 getting thin on top, but I don't mind  
 that. Now get on with it!"

Barber: "Well, sir, if you don't  
 mind, I'll be able to concentrate bet-  
 ter if you don't talk so much."

The following notice appeared in a  
 Minnesota paper:

"I have been instructed by the vil-  
 lage council to enforce the ordinance  
 against chickens running at large and  
 riding bicycles on the sidewalks."

The following notice appeared in a  
 rural paper: "On Wednesday evening,  
 the Ladies Aid of the Methodist church  
 will hold a rummage sale. This will  
 be a good chance to get rid of any-  
 thing not worth keeping, but too good  
 to throw away. Bring your husband."



# A Page For Youth...

Homer Larsen, Editor

## "IT IS THE KING'S COMMAND"

By Mary Gordon (Junior in High School)  
Poy Sippi, Wis.

(Talk by Luther Leaguer on Youth Sunday)

The King has many commands, but today we will consider only six of them:

- To cast your cares on Him
- To forgive all men from the bottom of your heart
- To flee our youthful lusts
- To prepare for His life plan for you
- To let His peace referee your heart
- To be thankful as you follow Him

When you have a problem . . . turn to Christ. He is always willing to help you and wants to help you all of the time, if you will let Him. Some people close their hearts to Him and won't let Him help them. Let us strive to be just the opposite of these people. In Chapter two of John, the account of the miracle of the turning of the water into wine, the mother of Jesus went to Him and told Him immediately. She took her problem to Jesus and we must also take our problems and questions to Him.

Christ told Peter that it wasn't enough to forgive seven times, but seventy times seven—in other words, as often as a brother sins against us we are to forgive him. The King does not merely ask that we be willing to forgive—He demands it! But it is not only a command, for we pray in the Lord's Prayer, "Forgive us our trespasses as we forgive those who trespass against us," therefore, we, in our own praying, command ourselves to forgive. When Jesus was on the cross, He said, "Father, forgive them for they know not what they do." This shows us that He is always ready to forgive. Stephen, when he was stoned, cried aloud to God saying, "Lay not this sin to their account." Even at the point of death this man forgave the people because they didn't realize what they were doing. If Jesus was willing to forgive when those people killed Him, so we should always be ready to forgive those who wrong us. This is the admonition of Christ to us.

It is a known fact that the best time to become a Christian is when we are young. Why is this the best time? It is the best time because the lusts of the world have not become as deeply imbedded in the youth as in the older person. First of all, what is lust? According to Webster, lust is an ardent or covetous affection or desire. Youth lusts after exciting times and danger. If the crowd does it, the wishy-washy ones will follow along. It takes a strong will and deep-seated faith in Christ to stand up and say "no" to a doubtful practice when others are taking part. When they make fun of you and call you a sissy, you have the Bible to stand

on and need not fear. You may, in your Christian life suffer persecution, but look to Jesus for guidance and strength, for He has said in His Word, "My grace is sufficient to sustain you." In other words, "I will give you strength to endure the hardships and trials and will give you greater victories in the future."

Youth is a "bad" age, we might say, because it is difficult to go through and stay on the right track. Temptations fall in our path and we yield, and slip and slide as if in a mire, into the ways of sin. Our minds are easily influenced and we can't always see what is wrong with that which other people are doing. It takes much prayer and studying of our Bible by ourselves besides the guidance of our minister and parents to go through this difficult period of life.

Christ, the King, has a divine plan for every human being, even though many ignore it. Christ has a divine plan for **our** lives. If we look to Him, He will reveal it to us in one way or another. Constant, continual prayer will not only bring you to an understanding of what He has planned for you, but it will also bring you closer to Him and give you a real deep satisfaction of knowing Him intimately.

The task of a referee is a difficult one, because much rests on His decisions, and so it is when it comes to affairs of our hearts. It is very important that we have an honest, fair, and wise referee. Christ and His peace do serve as a referee—and as such, He will surpass all others, but many disregard His counsel. When Christian peace "calls the plays," then we can rest assured that we are doing as we ought. For in Psalm 85, verses 8 and 9 we read,

"I will hear what God the Lord will speak; for He will speak peace unto His people, and to His saints; but let them not turn again to folly. Surely His Salvation is nigh them that fear Him; that glory may dwell in our land."

Thankfulness is not something which we can express whenever we so feel—we must ever be thankful in order to give expression to a true Christian life. Christ, the King, knows what it takes to be a Christian—thus He knows that we are to be thankful. However, we are missing a lot if we are only thankful because we have an inner feeling that we ought to be thankful. Our thankfulness must be expressed in many ways. Our lives can show for Him by our actions, our testimony, and our personal contacts. The places we are seen and the things that we do make us what we are.



## VISITING BOYACA, COLOMBIA

(Continued from page 7)

...waded so near us that we barely had standing room between them. Certainly there was no room for the customary arm movements used by the Colombians so frequently in speaking. I found it necessary to make my way to the door to perch myself directly on the door so that the people outside might have the same opportunity to hear as those inside. What a joy it was to be there together that way with more than two hundred people hungry for the gospel.

On Sunday evening we had the baptism of ten children. It certainly was an impressive scene when the parents and witnesses in each case pressed forward. It filled our hearts with joy to again get to minister to our dear people out there by this means of grace also. We also rejoiced for the privilege to gather with and minister to them by the Lord's Supper that same Sunday evening.

Sunday morning we had the precious privilege to be gathered under the marvellous celestial canopy in the beautiful nature our Heavenly Father has given us. I asked them their opinion about going up to the ruins of the Chapel to have a service. They gave me a unanimous "yes." This chapel which was the first evangelical chapel erected in the Department of Boyaca, was destroyed by bombs three years ago at this same time of the year.

At three o'clock that afternoon we then met at the "ruins" where we had a blessed service of adoration and praise to our Heavenly Father amidst the debris. I admit that from one point of view we were very heavy-hearted seeing that devastation. But then on the other hand we were filled with rejoicing when we considered God's wonderful love and saving and keeping grace. How precious to sing together there as we did in La

Aguada under the persecution "My faith looks up to Thee, Thou Lamb of Calvary" and "Faith of our fathers living still" which in Spanish reads "Give me the faith of my Jesus." Several ringing testimonies to the glory of Christ were heard and a precious season of prayer was experienced that afternoon. Thanksgiving and praise were rendered unto Almighty God for the gospel preached and taught in that place in years gone by. Confidence in God was manifested in trust in Him that the Word was not sown in vain.

Confidence and trust in the Lord was manifested by the Brethren in their decision to go forward towards the reconstruction of the chapel in Parpa. They may not be able to get it all done alone, but are trusting that the necessary funds may be coming in as they will be needed.

I told them that I had in mind to send some information about our trip and the work in Parpa to our people in the homelands. They asked me that I then also extend to you all their hearty greetings. They are grateful to each one of you that has been praying for them in the past.

At least six young people from that region are at our Bible Institute in Bogota this year.

My WORD shall not return unto me void, says our dear Lord. Do you think that it is returning void from Parpa? Do you think that the work done there in the past years has been in vain? Do you **believe** that God can continue to work there in the rest of the years to come? Are you willing to continue to pray and do whatever God indicates to you for the furtherance of HIS Cause in Parpa and the rest of Colombia?

Greetings to you all, and a very happy, Blessed Easter to each of you.

Sincerely in Christ,  
Gerhard Ostrem

## "THE TROUBLES I'VE SEEN"

(Continued from page 10)

2000 families. They prepared dossiers for each family, for use in finding work, housing and sponsors, so that as many persons as humanly possible may be helped to immigrate while this new Refugee Relief Act is open. Now we turn to you for help in answering the prayers of the homeless people. You can do this by giving work and house and sponsorship to a family or individual. You can do this by giving money through Lutheran World Action. Your local pastor, with whom the Lutheran Service to Immigrants is in touch, will provide specific information about the people. Do not delay.

Human lives are involved. The time for Christian action is now.

If each one of us will sponsor one family, either directly or by finding someone else who will do so, then we are living our faith and we are building the brotherhood of man. This means a better life for us, too.

... "Into his fateful heap of days and deeds the soul of man is cast.

"There is a destiny that makes us brothers;  
None goes his way alone;  
All that we send into the lives of others  
Comes back into our own."

The soul of man—that is our concern.

## CHURCH COUNCIL MEETING

The Church Council of the United Evangelical Lutheran Church will meet in regular session Tuesday and Wednesday, April 27-28, in the Conference Room of Pioneer Memorial, Blair, Nebr. Any matters requiring action by the Church Council should be in the hands of the undersigned by April 24th.

Hans C. Jersild, President  
Lawrence Siersbeck, Secretary.

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## ACKNOWLEDGMENTS

ACKNOWLEDGMENTS		Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pe- sion Fur
<b>Total Budget</b>		<b>197567.00</b>	<b>15600.00</b>	<b>80000.00</b>	<b>24747.00</b>	<b>36643.00</b>	<b>7650.00</b>	<b>1542.00</b>	<b>31380.00</b>
Previously acknowledged		165753.23	18763.73	61799.68	19395.17	30228.61	8269.43	1947.29	25349.00
Caruthers, Calif., Ladies Aid of Our Savior's Luth. Church		100.00		100.00					
Farmington, Minn., Farmington Luth. Church		89.20		45.00	15.00	15.00			14.00
Warrens, Wis., Ebenezer Luth. Church		45.65		25.00		20.65			
Westbrook, Me., Trinity Ladies Aid in memory of Mrs. Julia Hansen		10.00				10.00			
Hartland, Wis., Our Savior's Luth. Church		400.00		200.00	70.00	70.00			60.00
The Danish Brotherhood in America		15.50	15.50						
Portland, Ore., Mr. and Mrs. Oluf Jensen in memory of Robert Isacsen, Chicago, Ill.		10.00		10.00					
Westby, Mont., Daneville Ladies Aid in memory of Mrs. Aksel H. Nielsen, Standard, Albt., Can.		5.00				5.00			
Sidney, Mont., in memory of Karl Hundtoft: Johanna Sorensen \$2, Mr. and Mrs. Chris Sorensen \$2, Mr. and Mrs. Iver Iversen \$2.50, Mr. and Mrs. Hans Iversen \$3		9.50							9.50
Sidney, Mont., in memory of Isaac Hansen*		23.00				23.00			
Sidney, Mont., in memory of Isaac Hansen: Paul Larsen and family, Flaxton, N. D., and Jens Larsen and family, Coteau, N. D.		4.00		4.00					
Sidney, Mont., Pella Luth. Church		228.50		100.00	40.00	48.50			40.00
Minden, Nebr., Bethany Luth. Church		191.05		100.00	45.00				46.00
Poy Sippi, Wis., First English Luth. Church		153.17		75.00	25.00	28.17			25.00
Hutchinson, Minn., Mr. and Mrs. Virgil R. Jorgensen and C. M. Jorgensen in memory of their aunt and sister-in-law Mrs. Amelia Sorensen, Calif.		4.00				4.00			
Ferndale, Calif., from a friend		25.00							25.00
Ferndale, Calif., George and Elise Christiansen		10.00							10.00
Ferndale, Calif., Our Savior's Luth. Church		95.10		40.00	20.00	20.00			15.00
Beresford, S. D., Nazareth Ladies Aid in memory of Elmer Johnson		5.00				5.00			
Beresford, S. D., Nazareth Brotherhood in memory of Elmer Johnson		5.00				5.00			
Beresford, S. D., Nazareth Sunday School in memory of Elmer Johnson		2.00				2.00			
Beresford, S. D., members of Nazareth Church in memory of Elmer Johnson**		28.00				28.00			
Coalridge, Mont., Emmaus Sewing Circle in memory of Mrs. Aksel H. Nielsen, Standard, Alberta, Can.		10.00			10.00				
Westby, Mont., an anonymous giver		40.00		10.00	10.00	10.00			10.00
Blair, Nebr., Miss Nellie F. Falk in memory of Mrs. C. X. Hansen		5.00		5.00					
Racine, Wis., Our Savior's Luth. Church		447.00		447.00					
Blair, Nebr., First Luth. Church		500.00		250.00	80.00	90.00			80.00
Minden, Nebr., Rev. Allison A. Hansen		10.00							10.00
Hampton, Nebr., Immanuel Luth. Church		80.00		40.00	15.00	15.00			10.00
Davey, Nebr., Nazareth Luth. Church		100.00		50.00	16.00	18.00			16.00
Pasadena, Calif., Henrietta, Minnie and Cassie Georgeson in memory of Victor Petersen, Waupaca, Wis.		8.00				8.00			
Underwood, Ia., Underwood Luth. Church		5.25				5.25			
Shelby, Ia., United Workers of the Ev. Luth. Church		25.00				25.00			
Sidney, Mont., Chris Jorgensen in memory of Karl Hundtoft		5.00				5.00			
Kennard, Nebr., Emmaus Luth. Church		270.30		130.00	45.00	50.30			45.00
Blair, Nebr., in memory of Mrs. C. X. Hansen***		9.50		9.50					
Castro Valley, Calif., Faith Luth. Church		100.00		50.00	16.00	18.00			16.00
Sidney, Mont., in memory of Karl Hundtoft from Paul Larsen, Flaxton, N. D.		2.00		2.00					
La Grange, Ill., Mrs. Anna Jersild of Golgotha Church		40.00							40.00
Milltown, Wis., Milltown Luth. Sunday School		24.81					24.81		
Beresford, S. D., Nazareth Luth. Church		100.00		100.00					
Geneva, Minn., Lena Andersen of Community Luth. Church		35.00	10.00	5.00		5.00	5.00	5.00	5.00
Geneva, Minn., Community Luth. Church		500.00		250.00	80.00	90.00			80.00
Elk Horn, Ia., the Luth. Sunday School		25.00				25.00			
Elk Horn, Ia., Elk Horn Luth. Church		900.00		450.00	150.00	150.00			150.00
Calgary, Alberta, Can., Sharon Luth. Church		115.00		60.00	18.00	19.00			18.00
Standard, Alberta, Can., Nazareth Luth. Sunday School		16.00	16.00						
Orum, Nebr., Immanuel Luth. Church		110.00		50.00	20.00	20.00			20.00
Washington Island, Wis., Trinity Luth. Church		200.00		100.00	30.00	40.00			30.00
Jacksonville, Ia., Bethlehem Luth. Sunday School		22.37				22.37			
Green Bay, Wis., in memory of Kathryn Hansen of Bethel Church. By the family		25.00							
Sidney, Mont., Mr. and Mrs. Dennis Dynneson in memory of Karl Hundtoft		5.00							25.00
Sidney, Mont., Brorson Luth. Church		6.00				5.00			
Harlan, Ia., Immanuel Luth. Church		345.49		172.75	172.74				6.00
Kenosha, Wis., the Women's Guild of St. Mary's Luth. Church		25.00						25.00	
Kenosha, W's., St. Mary's Luth. Church		400.00		200.00	60.00	70.00			70.00
Fresno, Calif., Bethel Ev. Luth. Church		191.75		91.75	30.00	35.00			35.00
Trufant, Mich., St. Thomas Luth. Church		75.00		75.00					
Boston, Mass., Bethany Ev. Luth. Church		85.70		40.00		45.70			
Boston, Mass., the Acasia Club \$7.77, Mrs. Dorthea Jensen \$5, and Mr. and Mrs. Martin Pedersen in memory of Mathilde Hansen \$5		17.77			12.77				
Lynwood, Calif., St. Paul's Luth. Church		1229.38		600.00	200.00	229.38			5.00
Dannevirke, Nebr., Luth. Church		63.10							200.00
Minneapolis, Minn., Student Body of the Luth. Bible School, offering taken for mission convocation		27.50				27.50			63.10
TOTAL		173413.82	18805.23	65686.68	20575.68	31541.43	8299.24	1977.29	26528.00

\* Sidney, Mont., in memory of Isaac Hansen: The words Mr. and Mrs. are omitted to save space. Ansgar Jensen \$3, Ruben Nelson and Chester Nelson each \$2.50, Phil Ramber and Tony Hundtoft each \$2, John Carlsen, Norma, N. D. \$1, Ole Palson, Bradgate, Ia., \$1. Mrs. Peter Petersen, Richard Petersen, George Petersen and Paul Petersen of Eugene, Ore. \$5. Total \$23.00 for the Home Mission.

\*\* Beresford, S. D., in memory of Elmer Johnson: Soren Laustsen, Chris Andersen, W. Arends and P. Hansen each \$1, James Jensen, Carl Miller, Erickson and Jensen each \$2, Victor Jensen and J. Thompson and Ernest each \$3, J. Norman and M. Norman \$4, Ebsen and Milken \$5, the Junior Choir \$3. Total \$28.00 for Home Mission.

\*\*\* Blair, Nebr., in memory of Mrs. C. X. Hansen: Dr. C. B. Larsen and A. M. Pedersen each \$2, Mrs. N. C. Carlsen, H. Skov Nielsen, Martinus Hansen and Dr. J. P. Nielsen each \$1, Dr. Paul Nyholm \$1.50. Total \$9.50 for the School Fund.

## SPECIAL MISSIONS

[illegible]



Mr. and Mrs. Alvin Hundtoft, Galen, Mont., \$2, in memory of Isaac Hansen	4.00		4.00						
Mont., from a friend	2.00							2.00	
ood, Minn., Immanuel Luth. Church, an offering	42.63				42.63				
ood, Minn., an anonymous giver	25.00	5.00	5.00	5.00	5.00			5.00	
Eye, Minn., Mr. and Mrs. Hans Knudsen for Dr. Winther's work	25.00	25.00							
Eye, Minn., Mrs. A. B. Walters for Dr. Winther's work	25.00	25.00							
Nebr., Gethsemane Luth. Church, a mission offering	11.32	11.32							
Nebr., Mr. and Mrs. Henry Wolsman for Rev. Lloyd Ve's work	10.00	10.00							
Hollywood, Calif., Valley Luth. Church for Luth. Welfare of the Nat. Luth. Council	24.00							24.00	
Hollywood, Calif., Valley Luth. Church	50.00	12.50	12.50	12.50	12.50				
ood, Ia., St. Paul's Luth. S. S., a mission offering	13.51			13.51					
ood, Ia., Underwood Luth. Church	3.50							3.50	
Wis., Danish Sewing Circle of Our Savior's Luth. Church	11.00				11.00				
Nebr., Fredericksburg Luth. Church	77.00							77.00	
Forest, Ill., Miss Christine Petersen, to help rebuild what is burned down in the Sudan Mission field	50.00				50.00				
Mont., Ruben and Chester Nelson in memory of Karl Hundtoft	5.00					5.00			
tn, Wis., Milltown Luth. S. S.	24.81		24.81						
o, Ill., Atonement Luth. S. S. for support of Munshi Tudu	50.00			50.00					
Min., Lena Andersen of Community Luth. Church	25.00	5.00				5.00	5.00	10.00	
mes, Man., Can., Mr. and Mrs. J. A. Jensen	20.00				20.00				
ena, Calif., Bethany Luth. S. S.: birthday bank \$5.25, from the mission fund \$44.24	49.49				49.49				
Calif., Mrs. M. C. Jensen in memory of Otto Sorensen	3.00				3.00				
orn, Ia., Mr. and Mrs. Alex Petersen for the Parkjuli and	10.00			10.00					
orn, Ia., Pastor and Mrs. C. E. Jensen for the Parkjuli and	30.00			30.00					
orn, Ia., the S. S., Children's Department for the Parkjuli Fund	50.00			50.00					
orn, Ia., the Sunday School	100.00	75.00	25.00						
orn, Ia., the Sunday School Primary Department \$9.60, the Senior and Junior Department \$19	28.60				28.60				
ille, Alberta, Can., Danish Ladies Aid	20.00		10.00		10.00				
rd, Alberta, Can., Mr. and Mrs. Alfred Petersen in memory of Mrs. Aksel Nielsen	5.00			5.00					
r, Alberta, Can., Junior Mission Band, for Miss Nissen's work	5.00				5.00				
r, Colo., Miss Emma M. Hansen, in memory of Hans Mathison	2.00			2.00					
Calif., in memory of aunt Mrs. Amelia Sorensen from Sorens, Harold, Hans and Vera Nelson, Hutchinson, Minn., \$10 and Donald, Milan, Rodney, Bernice and Edna Sorensen \$8	18.00							18.00	
Mont., Mr. and Mrs. Chris Rasmussen of Brorson Church in memory of Mrs. Martin Olsen, Culbertson, Mont.	3.00		3.00						
na, Wis., the Women's Guild for Helen Danielson's salary \$5 and of Helen M. Jacobsen's salary \$50	75.00		25.00		50.00				
na, Wis., Mrs. Hilda Olsen	16.00			16.00					
na, Wis., St. Mary's Luth. Church	72.38							72.38	
od, Calif., St. Paul's Luth. Church for Rev. Paul C. Hansen's salary, Japan	600.00	600.00							
Wis., Mr. and Mrs. Theo. Simonsen in memory of Mrs. J. P. Schneckloth	5.00				5.00				
TOTAL	62595.52	15887.60	11549.30	13417.68	12574.48	864.14	446.54	7407.78	448.00

CHURCH AND SCHOOL DRIVE

	Total Received	Dana Building Fund	Church Extension Fd.
usly acknowledged	209386.73	125600.50	83786.23
y, Mont., an anonymous giver	5.00		5.00
Total	209391.73	125600.50	83791.23

Received with thanks.

Blair, Nebr., April 17th, 1954.

H. J. Hansen, Treasurer.

**CONVENTION NOTICE**  
The 58th Annual Convention of the United Evangelical Lutheran Church will be held at Our Saviour's Lutheran Church, Audubon, Iowa, June 15-20, beginning with the opening services on Friday, June 15 at 8:00 p.m. Our Convention Theme is: "Onward and Upward by the Spirit." All congregations are urged to send delegates, one delegate for each fifty members or less, one for each fifty-one years or over, or major portion thereof. Delegates will please bring credential blanks filled out, bring them to the Convention, and give to the Credentials Committee. All matters requiring convention action should be brought to the hands of the Church Council by June 1st.

See below for further information from the host congregation. May God pour out His rich blessing upon our 58th Convention. Pray for our Convention.

Hans C. Jersild, President  
Lawrence Siersbeck, Secretary

A cordial invitation is extended by Our Saviour's Lutheran Church, Audubon, Iowa, to the Synodical Convention delegates, pastors and guests June 15th to 20th.

Lodging will be supplied in private homes in the vicinity. Advance reservation is imperative. For those who prefer to arrange for commercial accommodations, we have four motels and some tourist rooms. We have no hotels. Details and rates will be sent upon request.

Address all reservations and inquiries to Mrs. E. V. Magnussen, Circle Drive, Audubon, Iowa, giving full details as to date of arrival, length of stay, number in party, etc. and whether or not you will have your own car.

Transportation will be furnished from rail stations at Carroll or Atlantic upon request. We have bus service from Des Moines and Omaha via Davis Bus Lines.

Our Saviour's Lutheran Church  
Earl R. Lang, President.

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